

The SWORD of the LORD

Edited by JOHN R. RICE.

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With the Evangelists

Reports From America's Outstanding Soul Winners

Evangelist Louis Wunneburger

Evangelist Louis Wunneburger writes about a good revival campaign at Bremond, Texas. He says: "We had a blessed campaign in Bremond. They baptized in that meeting three times as many as they baptized in the whole year, last year. Oh, how good God is to us! An old gentleman, sixty-five years of age, was saved and baptized; a little girl, twelve years old, and her father were baptized at the same time; a young man, veteran of this last war, now sitting in a wheel chair, and paralyzed, was baptized. All of these, together with others, were saved in this meeting. There were oh, so many outstanding victories for the Lord."

Evangelist Jesse M. Hendley

We are sorry to be late reporting a blessed revival at Almond Ball Park, Atlanta, Georgia, sponsored by Carey Park Baptist Church. Dr. Jesse M. Hendley was the evangelist in a tent 60 x 90 feet. Night after night crowds filled the tent and the grounds surrounding it.

There were 405 precious souls who came to Christ for salvation, we are told, and thousands of people attended the Sunday night meetings.

Dr. Joe Henry Hankins at Cleveland, Tennessee

We are happy to have the following word from Dr. Hankins

concerning a recent cooperative revival in Cleveland, Tennessee.

"I just closed a good campaign in Cleveland, Tennessee, in which most of the Protestant churches cooperated. Had wonderful attendance and good results. I do not know the exact or even approximate number of conversions, but there was a large number and several hundred rededications. In one service there were more than two hundred forward on the invitation either for the first profession of faith or for rededication. I am home now for a much needed rest. Please remember us at Martinsville, Va. Remember me to all in the office. May the Lord bless you all."

Evangelist Eddie Wagner in Imperial Beach, California

Brother Eddie Wagner is being greatly used in revival campaigns and we hear frequently from pastors who are very happy over his Spirit-filled work. Brother Wagner writes us about a blessed tent campaign at Imperial Beach, California.

"Dear Dr. Rice:

"You will rejoice with me in the blessings of the Lord on the county wide tent revival meeting which I just closed here in Imperial Beach, California. The Lord honored His Word and the Holy Spirit worked in a wonderful way. It was the greatest revival that this area has ever witnessed. (Continued on Page 6)

"BEARING HIS REPROACH"

By EVANGELIST JOHN R. RICE, Editor

(Sermon preached July 6, 1947, at Sword of the Lord Conference on Evangelism, Winona Lake, Indiana. Mechanically recorded for THE SWORD OF THE LORD.)

"We have an altar, whereof they have no right (the priests and Levites) to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."—Heb. 13:10-14.

This was written when the temple sacrifices were still being carried on, I take it, and Paul says, by divine inspiration, that we have another altar spiritually that these priests and Levites have no right to eat of.

The Scripture says that Jesus went outside the gate. He did not end up in the temple nor on a throne, but on a cross, during His earthly ministry.

One of the most popular books of the last decade was *How To Make Friends and to Influence People*. Another which was very popular was *One Thousand Ways to Make Money*. Today I come to talk on the other side of the subject, how not to make friends, how not to make money, how not to be popular, how not to succeed, if you are going to be a good Christian. Let us go, then, outside the gate, the Scripture says, where Jesus is. There is too much of a tendency among all of us to want to follow, to want to keep up with the world; "When in Rome, do as Rome does," to want to attain the fame and the good-will and admiration of the

world. A Christian has no right to much of that. Jesus did not have it.

Christians Should Follow Jesus

By way of introduction, I remind you that many, many times the Bible teaches that we are to follow Jesus. Jesus said, "As my Father sent me, even so send I you." He said in John 14:12, "The works that I do shall he do also; and greater works than these shall he do." Remember in Philippians 2:5 we are told: "Let this mind be in you, which was also in Christ Jesus." And Peter tells us: "Christ also suffered for us, leaving us an example, that we should follow his steps" (I Pet. 2:21). We ought to follow the steps of Jesus.

A famous book, the most famous novel ever written, *In His Steps* by Dr. Charles M. Sheldon, was written on that verse of Scripture. We ought to do what Jesus would do; we ought to follow His steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). We sing, "Where He leads me I will follow." We sing, "Trying to walk in the steps of the Saviour." We say, "I would be like Jesus." Our songs are full of this thought. But do you really mean that? If you want to be like Jesus, you must be unpopular. There must be blood, sweat, tears, persecution and a broken heart. You cannot be popular with this world and be a good Christian. You cannot follow Jesus that way.

We need to go back and take check-up to remember that the Lord Jesus did not come into a world that loved Him. When He was born, there was no room for Him in the inn. That was not an

accident. God had it so that the incident of His birth, unwanted, in a stable, was in tune with the whole coming life and ministry of the Saviour. They did not have any room for Jesus because Satan hated Him then, and Satan's people hated Him. When Jesus was here, in the very midst of His ministry, if He had not been ministered to by a few widows, He would have had no food to eat. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." When Jesus died, all He had for an estate was one seamless garment that somebody, with loving fingers, wove for Him. The Lord Jesus was poor. The Scripture says that He was despised and rejected of men. That is not past tense; that is present tense, too. "When we shall see Him, there is no beauty that we should desire Him." (Isa. 53:2).

Somewhere wrote the other day to a famous magazine and said, "If Jesus were here now, would He be elected president?" The magazine answered in the affirmative: "Yes." No, He would not be. If Jesus came to the United States, He would be crucified. Or if He were not crucified, He would be shot. Or if He were not shot, He would be beaten or hanged or some other way be put to death. This world has not changed. "Our Lord is now rejected, and by the world downed," an old song says. That has not changed any.

Sometimes we talk about "King Jesus." You mean a crown of thorns, don't you? Spit in His face? His beard plucked out? People rubbed vinegar and gall on His lips when He refused to drink. They hated Him and mocked Him while He died. Do you call that resigning? The Lord Jesus has not yet come into His kingdom. It isn't time to reign yet. We talk about the cross and the crown. It is still the time for the cross, not the time for the crown. The Lord Jesus said in (Continued on Page 2)

BACK TO PAUL FOR OUR METHOD

By EVANGELIST HYMAN J. APPELMAN, D.D.

(Preached at The Sword of the Lord Conference on Evangelism in the Church of the Open Door, Los Angeles, California, January 1, 1946.)

"For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; Whereunto I also labour, striving according to his working, which worketh in me mightily."—Col. 1:19-29.

We shall take this whole passage as our text, every word in it. The subject for discussion is, "Back to Paul for Our Method." Yesterday I spoke on "Back to Jesus for Our Message." Tonight, the Lord willing, I shall preach on "Back to the Holy Spirit for Our Power." If we can have the right message, the right method, the right power, we are sure to have the revival we have all been longing for, speaking about, crying aloud to God to send. We shall have a revival that will

sweep this nation and the earth for God. These three things: method, message, power—in the demonstration of the Spirit and in the attractiveness of the Lord Jesus Christ, are what it takes to bring a revival.

Now again, "Back to Paul for Our Method." During my law school days in Chicago, again and yet again the teachers would bring up before the classes the examples of the outstanding lawyers, some of them practicing

even then, such as Clarence Darrow, Charlie Erbsstein, John Malone, and others of that forensic brotherhood. The teachers would also call our attention to the biographies, the characteristics, the practices of the men of the bar of old, such as Judge Marshall and others of his type. The reason our teachers did that was to inspire us, to challenge us, to fire us by the success of these Titans. At the same time it was also in their minds to lead us in the learning of the methods pursued by these men to achieve the ends (Continued on Page 6)



Dr. Hyman J. Appelman

A SENSATIONAL UNIVERSITY

By REV. BOB SHULER

Pastor Trinity Methodist Church, Twelfth and Flower, Los Angeles

More than a quarter of a century ago I met a man who is one of the most unusual men I have ever known. He was at the time possibly America's greatest evangelist. His converts at altars of penitence and faith numbered into the hundreds of thousands. As a preacher he excelled. Few have ever come the way of the American pulpit who could equal him.

Then suddenly, he veered off into the educational field. He continued to preach but his chief emphasis was in the education of young men and women. Just as the idea of Christian education began to fade out and grow limpid in many denominational schools, he founded an institution that lifted that standard anew. Bob Jones College at Cleveland, Tennessee, became the very embodiment of Christian education. The college almost immediately grew into one of the most sensational educational in-

stitutions within the nation.

I use the word "sensational" purposely. Bob Jones College became sensational because of its strict discipline, its Christian emphasis, its loyalty to the fundamentals, its superior scholastic requirements, the unanimous enthusiasm of its student body in their relation to the school, and its swift and constant growth in numbers of students and influence across the nation. Bob Jones, the gospel preacher and evangelist of more than a quarter of a century ago, became the center of this great college. His personality was from the first its chief asset.

I watched this school grow from a few hundred students to where hundreds were turned away each year. Last year, I spent a week on the campus. From 1940 to 1946, the student body had trebled. The (Continued on Page 5)

Bearing His Reproach

(Continued from Page 1)

John 15:18, 20: "If the world hate you, ye know that it hated me before it hated you. . . The servant is not greater than his lord." This world really isn't fitted for Christianity. This world really does not like genuine Christianity. That we had as well face.

I believe we are in the beginning of an upsurge of great revivals, and tonight I would like for some of us to dedicate ourselves to it. With some of us it might mean getting beat over the head. With some of us it may mean getting killed. With all of us it will mean slander. With all of us it will mean heartbreak. With all of us it will mean the giving up of things dearest in this world. It will mean being stranger to your wife and children. It will be poverty when you might have success and some measure of comforts and luxury. If we have the revivals we ought to have, we are going to have to get outside the gate and follow where Jesus went, take the reproach of Christ on us, go with Christ outside the gate. With that in mind, "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

The Old Testament Sacrifice That Represents Jesus and Christians

The Lord gave a model from the Old Testament. The ceremonial law is all the Word of God. Don't sneer at it. All the ceremonial law is the Word of God. We do not have to follow the letter of it; we do not need to be circumcised these days, but remember, circumcision had a spiritual lesson of the circumcision of heart, the new birth. It is important that we get the spiritual meaning of it. We are not to observe a Jewish sabbath where we cannot build a fire in our houses, where we cannot walk over two miles. We do not have to observe a Jewish Sabbath. It is not commanded to us. It was never commanded to anybody but Jews under the law. The Greek word for rest is sabbath. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works" (Heb. 4:9, 10). Not the end of the week, but I enter into a peace and joy the very first day when I enter into Christ—not just at the end of the week, but all the seven days, which represent perfection (six days for man's life and the seventh for heaven). Thank God, I entered into that rest when I entered into Christ! I already have peace. I already have some heaven. And there remains another rest. You see, the ceremonial law is for us, too—not the literal observance,

but the spiritual blessing of it.

Back in Leviticus, chapter 4, there is a story of an animal that is a representation of New Testament Christians. "We have an altar, whereof they have no right to eat," those Jews and Levites who took the wave shoulder and took of the firstling of the flocks and fed on the lambs and bullocks. We have an altar they have no right to eat of. Now what is the sacrifice that pictures New Testament Christians? In Leviticus, chapter 4, and beginning with verse 3, we read: "If the priest that is anointed do sin"—Dr. Smith (addressing Dr. Oswald J. Smith on platform), we are the only priests there are. I am not here before an altar: this is a pulpit. I am not here as a priest: I am a preacher. But, Dr. Smith, every Christian is a priest in the sense that we pray for sinners and we enter into intercessory prayer with Christ. Isn't that true? We are kings and priest unto God. So the priest here had a symbolism for all the saved people.

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt" (Lev. 4:3-12).

The Blood and Fat of the Sacrifice Represent Jesus

Now here is a strange story. You say, "Is there a lesson for us?" Oh, yes. This bullock represents the Lord Jesus Christ. Some of you have asked me to put in print a book on the Holy Spirit, or the fullness of the Spirit and the power of Pentecost, including the material I gave here last year on the Holy Spirit. Recently as I was planning it, I thought, Where shall I start? Then it seemed wise to me and it seemed clear that I should start where Jesus was filled with the Holy Spirit, for in everything He is our pattern, our model, our example. I am not talking now about Jesus as a pattern for lost sinners, but after we have been saved, born again, and entered into fellowship, He is our Elder Brother, and He is our pattern, our example. We are to follow Jesus, walk in His steps. I thought, then, that I should speak on how Christians should be filled with the Holy Spirit as Christ was filled with the Holy Spirit.

Here tonight I call your attention to, first, this animal represents Jesus. Here is a bullock. Take the bullock. We are going to offer it for an offering, a sin-offering. So the priest lays his hand upon the head of the bullock. That means this animal takes my guilt. O God, I have to put my

trust in someone else to bear my guilt! We will take that bullock, then, and slay it. Catch in a great basin all the blood. You say, "I thought you said that we must go outside the gate." Yes, but not yet, for this does not represent John Rice. God has to have some blood for atonement, and my blood would be no good at all. It takes the blood of Jesus. So there is one place Jesus must go alone. None of us can enter there. When Jesus, in the Garden of Gethsemane, took Peter, James and John and said, "Sit ye here, while I go and pray yonder," He went a little farther and fell on His face. Nobody else can go quite where Jesus does in this matter. I can, in my body, fill up what is lacking of the sufferings of Christ, Paul said, but I cannot go to die for sinners. So this far He is here in the temple, the atonement. Take the blood, sprinkle it seven times before the veil of the sanctuary, put some of it on the four horns of the altar of incense. Get the blood on the horns of the altar of incense here. Then take the rest of the blood and pour it out at the base of the great brazen altar.

What can wash away my sins?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

Oh, precious is the flow That makes me white as snow!

No other fount I know, Nothing by the blood of Jesus.

My blood is tainted, and would do nobody any good. My blood is the blood of a sinner. It could not please God. It could not make atonement for anybody. We will have to let Jesus do that alone. But wait! Your time is coming.

And then the Lord says, "Take the fat, all the fat, and burn it on the altar. Take the fat of the inwards, and the fat of the caul above the liver—perhaps what we call the leaf lard when we kill hogs—take all that fat and burn it on the altar." That represents Jesus. There is nothing prosperous or healthy or fat, there is nothing good about any sinner in the world. So we would have to say, "Lord Jesus, I can do nothing about that." You see, the Lord Jesus is represented by the blood and by the fat. The blood is for the life and the atonement for the soul. That can picture only Jesus. That fat represents the prosperity, the goodness, the richness, the fatness, the health that Jesus alone has. There is nothing in me but corruption and wickedness and failure and sin. I could not die for any sinner. And if I died, my death would save nobody.

So then pour out the blood and take off the fat. Now then, the atonement is cared for. Now then, not only salvation, but all the prosperity and help and richness and goodness that a Christian needs is paid for. Thank God, when Jesus died, it was not only to keep us out of Hell! I am not afraid to preach that Jesus died to save souls from Hell, but much more than that. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Life? Sure. Salvation? Sure. But much more. None of us have ever taken all God has for us. There is more of the fullness of the Spirit, answers to prayer, the joy of the Holy Ghost, wisdom and power. O God, give us grace to take the rest of it!

Now all that pictures Jesus alone. It does not picture me. I am not good. My blood could save no one. I have no riches, no health, no wealth, no goodness that could be pictured by that fat. All that burn on the altar; let it represent what only Jesus, the perfect sacrifice, can do.

The Rest of the Bullock Pictures Crucified Christians and Jews

Now the Scriptures says, "Take the rest of the whole beast, that young bullock, that steer—the skin, the head, the legs, the body, the dung, and all the rest of it—take it outside the gate, take it out in the place of ashes, at a

clean place, with wood, and burn it in the fire out there." Now then, the Scriptures says that we can come along. The blood could not picture me, but Christian, although you cannot atone for sinners as Christ did, yet you can have the cross. There is a sense in which we cannot save anybody, but we can go right along and take the reproach of Christ's cross. "Outside the gate," the Scripture says.

Today I come to ask you to do that. Today I come to ask evangelists, pastors, soul winners to go with Jesus Christ outside the gate.

Some years ago Prof. Warren P. Clement, now registrar of West Texas A. & M. College, and I were together. We were in Baylor University together, and went to teach in Wayland College together. Later I was a pastor and he came to see me. He and I sang together "The Old Rugged Cross" for our enjoyment. We came to the verse,

To the old rugged cross, I will ever be true,

Its shame and reproach gladly bear.

"Clem" turned to me and said, "John, what does that mean?"

I said, "I don't know." I didn't then. I don't enough now.

He said, "I have never suffered by being a Christian. I have more friends. My father was a preacher. I got many favors because my father was a good man. I do not know what that means." And I didn't either.

I am persuaded that a lot of us do not know anything about the cross as far as the reproach of it, the burden of it, the grim of it, the antagonism, the hate of it, and the devilish opposition are concerned. The Scripture here says, "Let us go outside the gate with Jesus, bearing his reproach." Let us go out there with Him.

The head, the legs, the body, the dung, and all the rest of this beast was carried outside the gate and burned. Christians, come on out to the place of ashes! Come on out to the place where the ashes are, where there is a bad smell, where it is not popular. Let us go outside the gate where they burned that animal. That is where Jesus went, and that is where Christians are to go, too. For here we have no continuing city, but we seek one to come.

When I first started preaching, I had an idea, a very strange idea, it sounds very naive now; I guess you will laugh—I had an idea that if I loved the Lord with all my heart, if I preached the gospel with boldness and tears, if I learned the Word, if God's power was on me, if I had a multitude saved, then everybody would think that was fine. I thought if I lived clean and straight and stood for God, and if everybody knew it, that would be very popular. I thought everybody would like that. That is a strange idea, isn't it? That is not the way it works, not even the way it works among Christians. That is not even the way it works among God's saved people. I mean, the most popular men of God are not the men of the greatest prayer, they are not the men who stand the truest, they are not the men who win the most souls. No! Let us go outside the gate, the Scripture says.

Christian Living and Giving That Costs Dear

Over in II Samuel, chapter 24, we find that David went to offer a sacrifice. He went out to Araunah's place. God told him to go out there because He was going to have Solomon build the temple there. He had selected that place centuries ago when He had Abraham bring Isaac out to offer him on a part of Mt. Moriah, later called Mount Zion—out there where the temple is to be built. God told him to go there and buy that threshing floor of Araunah the Jebusite. The Lord told David that He wanted him to offer a sacrifice. David went to the place specified, and Araunah, as he came bowing to the king, said, "Wherefore is my lord the king come to his servant?"

David said, "To buy the threshing floor of thee, to build an altar unto the Lord."

Araunah said to David, "My lord the king, I will give you the threshing floor and the oxen, and you can offer them for a sacrifice."

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I will give you the wood. All these threshing instruments can be used for wood. I will give them to you.

Did David say, "Well, thank you very much. I am glad to serve the Lord that way. It won't cost me a dime. I will get this plague stopped and save Jerusalem"? No, David did not say that. He said, "I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). David said, "I am going to pay for mine. When I offer God something, I want it to cost me. You can't give it to me. I will buy it," he said. O God, give us people today who are willing to pay a price to serve God!

How to Prove Yourself a Good Minister of God

I had an experience some time back when I was reading over in II Corinthians, chapter 6. I know this is a very strange way. Dr. MacArthur, (addressing Dr. John MacArthur, on platform); we are supposed to be preachers. We are not supposed to be practicing, are we? Preaching is a good deal easier than practicing! But I got to applying this to myself. "I believe I will just see how many of these things fit me." Here in II Corinthians, chapter 6, begin with verse 4:

"But in all things approving ourselves as the ministers of God." I thought, I surely would like to prove that I am a good minister. "But in all things approving ourselves as the ministers of God, in much patience." Well, I said, maybe not too much. I am trying to have patience.

"In afflictions." I have had a little, not much.

"In necessities." I have plenty to eat. I am not very rich, but I could not say I am having a hard time.

"In distresses. In stripes." I said, Wait a minute, now; I am afraid I am not much of a good preacher. Dr. Bob, did you ever get beat up? Brother Jesse, (Dr. Jesse Hendley) did you ever get any stripes?

"In imprisonments." Dr. Parker, (to Dr. Monroe Parker) have you ever got in jail for preaching—I do not mean for your devilment—I mean for preaching the gospel, for being a good Christian, for being true?

"In stripes, in imprisonments, in tumults." That word tumults I think means riots. I mean when there is a big riot and you get run out of town, and a whole mob gets after you. That is what he is talking about there, I think.

"In labours." I could say that I have labored. But I went through there and underlined the ones I thought I could apply to myself, and I surely was embarrassed. I thought, Oh, my, I am not much of a preacher. I have never gotten in jail for preaching. I never got run out of town. Nobody ever hit me with a rock. Nobody ever spit in my face. They have lied on me. In a measure they have hated me. I have been poor. I have been hard working. I have had a good deal of reproach, but I never got in jail. I am not much of a preacher. I haven't proved my ministry very much.

Now let us read on. "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power

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Bearing His Reproach

(Continued from Page 2)

of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour." Honour? That isn't enough. Honor for a preacher without dishonor proves that he has sold out. It has to be "honour and dishonour." Don't ever say you are a good Christian if you have only honour. That is not fitting. That is 'haywire', that is out of balance, that is untrue. Something isn't right when a preacher has only honour and no dishonor. No, but "by honour and dishonour, by evil report and good report." Good reputation? Fine. I am for it—provided you have an evil reputation, too!

It is a strange thing. We hear the good things about people. Wonderful Spurgeon! Yes, but Spurgeon was censured by the Baptist Union of Great Britain and Ireland and pulled out and left them. They said he was peculiar, and queer. He said that the fight of the modernists against him killed him. I think it did.

Moody? Wonderful Moody! Yes. He was "Crazy Moody" in Chicago until he went to England and got famous; then when he came back he was welcomed with open arms. But he was "Crazy Moody." He got a spotted pony and let children ride it if they promised to come to Sunday School the next Sunday. "Crazy Moody!" He chased a girl down through an alley because she did not come to Sunday School one Sunday. She was of a Catholic family and the priest had forbid it. He chased her down through an alley, up another street, into a saloon, out the back door, up an alley, up to the third floor of a building, into a room, under the bed, and got her by the leg, pulled her out and said, "Honey, I didn't want to hurt you. I only wanted to see why you didn't come to Sunday School last Sunday." He found it was because of the priest's orders. The priest said he had given the order because the bishop commanded it. So Moody went and had a prayer meeting with the bishop. And the girl was in Sunday School the next Sunday. "Crazy Moody!" We wouldn't do that, would we, brethren? That would not suit our dignity.

"By honour and dishonour, by good report and evil report: as deceivers, and yet true." Some people will believe everything a preacher who is any account says, but a lot of people will not believe anything he says.

We had a revival campaign out in Altoona. A mighty good man refused to go into the campaign because the Ministerial Association endorsed it. He really was a good man. I told him that I hoped the Ministerial Association never endorsed the Ten Commandments so he would have to repudiate them.

We have to have the good report and the evil report, too. You are no good if everybody is for you. You are not much of a Christian.

Evangelists, if True to Christ, Must Be Slandered as Deceivers

The Scripture continues: "As deceivers, and yet true." "Ah, misleading the people," somebody may say. They said it about Jesus and about Paul. People said it about Moody and Billy Sunday. Some people will call all true evangelists deceivers.

Dr. Bob Shuler, in the Methodist Challenge tells of how a modernist Methodist preacher said that the giving of a public invitation to accept Christ is really a play on sex emotion. He said that the sex cells overlap the religious emotional cells and that what evangelists really do is to play on sex emotions! He said that is the reason so many evangelists run off with other men's wives, etc.! Dr. Bob Shuler said, "My mother was converted at a Methodist altar. That is tomfoolery, and I resent the horrible wickedness of anybody who would say that the altar call is just a play on sex emotion."

You had just as well get ready. There has never been a fight on evangelism in this country like there is about to arise right now. Modernists are against evangelists

and a lot of fundamentalists are against evangelism; I mean the kind that gets results; I mean the kind that cracks down on sin; I mean the kind that calls for a bold denunciation of sin, that calls for separation and a "come out from among them"; I mean the kind of evangelism that saves drunkards, harlots and infidels. All modernists are against it and a lot of fundamentalists are going to be. You have never heard anybody being slandered and opposed like evangelists are going to be in this country, if we have much revival. That is right. It is time for us to go outside the gate where Jesus has been all the time.

Somebody says, "Well, the trouble with evangelists is this or that." Now evangelists are human. They make the same kind of mistakes that other people make. They make the same kind of mistakes that you pastors make. As far as that is concerned, for the last few years, I think nobody in America has watched the thing any closer than I. Dr. Bob Jones is older than I, and he has been preaching longer, but in the last few years I have been checking up mighty closely on evangelists and I think I know whereof I speak. As far as the kind of preaching goes, I believe evangelists on the average preach more Bible than do pastors. I can prove that, but I will not take the time to do so now. On the whole I believe that on the money basis of requiring set amounts, evangelists are more above reproach than pastors. But I will not go into that. Dr. Bob Jones, Dr. Jack MacArthur, Dr. Jesse Hendley and the rest—what is wrong with evangelists is that they are right. What is wrong with the evangelists is that they are hard to get along with on the sin question. What is wrong with evangelists is that they demand repentance. The same thing is wrong with evangelists that makes people not like them (I mean evangelists who are filled with the Spirit of God and are true to the Word of God) is the same thing that was wrong with Paul, the same thing that got Paul in jail and that made him say, "Demas has forsaken me," and "Alexander the coppersmith did me much evil." The same reason that Paul was left shivering in a Roman jail is what is wrong with evangelists.

Reproach? "Oh," somebody says, "there is such a reproach!" There will be, there will be a real one when we do what we ought, when we have a real revival in this country. What I am asking you to do is to say, "All right, I will face it. I am not ashamed of it. I am not afraid of it. I am going to go outside the gate where Jesus is"—not enthroned in the temple, not with everybody bringing you gifts and bowing and scraping. That is no place for a good Christian. That is not where Jesus is.

This world is still not a friend to Jesus Christ. It has not changed really. The human race has learned a few tricks and developed a few gadgets, but it has the same kind of wicked hearts that Cain had. You do not preach to a different kind of people than Paul preached to, than Jesus Christ preached to. Civilization is only an outward veneer of culture. There is nothing fundamentally different between the people who hear me tonight, except those who are born again, and heathen savages anywhere. Fundamentally, men are no different. This world is not a friend of grace to lead me on to God. This world is against Jesus Christ. Why should it not be against me?

A lot of us do not have enemies because we are not enough like Jesus. His enemies would not bother about us. If everybody likes you and they do not like Jesus, then something is wrong.

Bible Christians Should Be Crucified With Jesus

Think of what it cost in Bible times to serve the Lord. It cost Stephen his life. His devotion stoned Stephen. It killed him. If we preachers preached today like we ought, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye,"

somebody might pick up a brick and knock one of us in the head, too. If you go to certain parts of Chicago and preach to Jews as Stephen preached to them, the same thing is likely to happen to you. We need these days to make up our minds that we are going to live and preach as Jesus did. I am talking about saved people now, born again people who are already under the blood. Let us follow our Leader. Let us go out where Jesus is. Where is He? Outside the gate. Where is He? Out in the place of ashes. Where is He? Out in the place of reproach.

Let us go outside the gate where Jesus is.

"Be not conformed to this world, but be ye transformed," says Romans 12:2. That is what we need—more transforming, not so much conforming. "You are a radical," somebody says. That is what we need—radicals. Somebody says, "Fanatic!" Somebody else says, "Hollyroller!" Somebody says, "Extremist!" All that would fit perfectly with New Testament Christianity. "They that turned the world upside down have come here also," they said. They said about Peter and the whole crowd

at Pentecost, "They are all drunk." About Paul: "Saul, Saul, much learning doth make thee mad. Thou art beside thyself." They said about Jesus, "He cast out devils by the prince of devils. He is devil-possessed." What do they say about you? New Testament Christians went outside the gate, bearing the reproach of Christ. Let us do that, too.

Jesus said in the ninth chapter of Luke, "I am going up to Jerusalem. And do you know what I am going for? To get killed."

Peter say, "Oh, no! You are not

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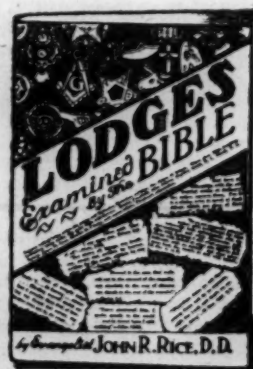
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Bearing His Reproach

(Continued from Page 3)

to do that."

But Jesus said, "Yes, I am." He said, "Get thee behind me, Satan."

Here is a strange thing: Jesus turned to Peter, the chief apostle, the first, the man whom I believe intended to die for Jesus and later did die for Him, and called him "Satan." I know once he was a coward. I have been that so many times that I have no right to crook a finger at Peter. But Peter meant then to die for Him, promised to, and later did. Of that there is no doubt. Peter said, "Lord, I don't want You to go to Jerusalem. I love You. I can't stand to see them mistreat You. You are not going. We are not going to have that."

Jesus said, "Get thee behind me, Satan." Jesus called Peter "Satan." But when Judas Iscariot, that dirty, unconverted traitor, came to kiss Him, Jesus called him "friend." I have thought that kiss would have burned on His cheek. The shame of it! But instead of shrinking from that traitor's kiss, Jesus said, "Hail, friend!" and welcomed Judas and held His cheek to be kissed. The difference is that everything that headed on toward the cross and anybody who helped Him on toward the cross—even if it were a traitor's kiss—still it is by a "friend." And anybody who hinders—though it be the dearest of the disciples—is enemy and Satan himself.

Would it not be well, then, for us to think of crucifixion like Jesus did? He said, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:22, 23). "Give yourself up to die like I have given Myself up to die," Jesus said. "Take up your cross," Jesus said.

Some think of a cross as a little gold ornament to be worn in the lapel in your coat, or on a chain around your neck. Some think of a cross as something to sing about in beautiful anthems. Some think of a cross as something to put on top of a church as a kind of a landmark so that people will know it is a church. No! No! Some think of a cross as some burden to carry. It may be poetic and rather beautiful. No! No! A cross is something that you get nailed to and die on while everybody laughs at you and spits on you and while your blood drips away and the world despises you. That is what a cross means. Jesus said, "If you do not get ready to die, then you are of no use to Me." You will have to get ready to die, and do it everyday. Paul said, "I die daily." This is what Jesus said: "Take up your cross daily, and follow me." We want to go outside the gate to Jesus.

Other Ties Must Not Hold One That Would Follow Jesus

In the fourteenth chapter of Luke the Saviour said almost the same thing. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14: 26, 27).

How many here are evangelists? Some of you are. I would like to tell the rest of you something about evangelists which you will hardly believe. Did you know they are practically human? Did you know that they love their wives and children just as you people do? That is strange, isn't it? Somebody said to me: "You like this way, do you, of travelling a lot? You enjoy staying in hotels, don't you?" I said, "To get what I enjoy is not the idea. I am doing what I am called to do, and I am doing what I can to please Jesus Christ. At another time I will get what I enjoy. I am not doing things to enjoy them now." I do enjoy the service of the Lord. I have no kick, bless God! He is a good Master, and not a hard one. His yoke is easy; His burden is light. I have no complaint about serving the Saviour. But I do not

mind saying that I would like to see my family just the same as you people like to see yours.

But what does God require from an evangelist? Brother MacArthur, the time has come when you must act as if you did not have a wife. She will say, "Jack, we need you at home with the children. This boy ought to have a dad." I know what she will say. Jack, you will have to say, "I know. I will have to pray more and be careful to whip him a little harder when I get home! I will have to love him more and make up what I can when I am at home, but I must go and preach." So with Brother Jesse Hendley, so with every other evangelist.

Dr. Bob is gone so much of the time from all the people dear to him. Here is Evangelist Jim Lamb. His wife is not very well. It would be lovely if she could go with him all the time, but she cannot. But Jim has a fire in his bones, and has to go. Sometimes Irene will feel as if Jim does not love her as he once did. But Jim will have to say, "But honey, I love the Lord Jesus so much that it seems I do not have a wife or any other obligation in the world. He calls me and I have to go." If any man hate not father and mother and everybody else, and his own life also, he cannot be Jesus' true disciple. His life, he must despise. Never mind if I get killed. Knocked in the head or not—it doesn't matter. I have a vision, a call, burning in my soul! I have a dispensation of the gospel committed to me and I cannot stay! Call it subnormal, call it abnormal, call it whatever you will—you have to be kind of a nut, a fool, the off-scouring of the world to be a good evangelist.

Dr. Bob Jones, (turning to Dr. Jones on platform) I heard you say one time, in Dallas, and I thought it rather strange: "I was not cut out to be an evangelist." He had been preaching then forty years. But Dr. Bob said, "I was not cut out to be an evangelist. I like my wife's cooking. I want to be at home. I want to see my boy." I got to thinking: That is strange that Dr. Bob feels that way because that is the way I feel! Some people do not seem to care. If I were not an evangelist, I would not be a traveling salesman. If I were not an evangelist, I would not be gadding around all over the country. I would eat my wife's cooking, sing with my children, have worship with my family. I would have time to read the books that I never get to read. I would not drive myself day and night. Dr. Bob, I got to thinking about it; and I realized that if a fellow does not love his family, does not have a heart of love, a holy passion and a burden and tears, God could not use him anyhow as an evangelist. If he did not have some of the gushing out of soul and pouring himself out in love for his loved ones, then I do not think he would be of any use to God.

But an evangelist has to come out and be separate, go outside the gate, say good-by to those he loves.

Sometimes in revivals I have "Family Night" and have people sing, "Home, Sweet Home." I am surprised and distressed that people have forgotten the song. I know the words of nearly all of it. It is in my heart so much of the time. If you were away as much as I am, then you would love the song, and I guess you would care more about your home. But if you are going to serve the Lord, then you have to go outside the gate. There is a reproach, a dying, a crucifixion for those who put soul-winning first.

All True, Spirit-Filled, Bold Bible Teaching Makes Enemies

You that are pastors must do the work of evangelists and everybody else must. The same blood kept you out of Hell that kept me out. We are all bought with the same price, we have the same command, we have the same obligation. Why don't we say, "I am going to make up my mind to go outside the gate."

You don't have to. No Christian is compelled to be crucified. Jesus

did not have to die if He had not volunteered. Christians can be pretty popular. There was Obadiah back in the reign of Ahab and of Jezebel in Samaria. Obadiah was pretty popular. He was governor of the palace and wicked queen Jezebel, the idolator and murderer, reigned with Ahab. He was governor of the palace and had a good job right through the depression and three and one-half years of famine! You can be a Christian, be saved and be popular, and make good money, too. But you can't pray down fire from Heaven. You have to have somebody else do that, if you are like Obadiah. Elijah out yonder, fed by a widow, fed by ravens, hid out for his life. He wasn't popular but he could pray down the fire of God. You can be saved and get by, get into Heaven without it costing you very much, for salvation is free. But the power of Pentecost is not free. A ministry like that of Paul the apostle is not free. You cannot be a great soul winner and have that power and results free. You cannot enter into the sufferings of Christ and have that free.

It is a matter of choice. David did not have to pay for that land, he did not have to pay when he offered that sacrifice on Araunah's threshing floor. He did not have to pay for it; he chose to. Moses did not have to leave the palace of the Pharaohs. He could have lived there and maybe reigned, but Moses chose to suffer affliction with the people of God. He refused to be called the son of Pharaoh's daughter. He made up his mind to it, you know. He chose. He made his own choice. Nobody here has to be disgraced. Nobody here has to be a nut and a fool.

I think the time is coming back in America when we will have a great fight on the liquor question. I want everybody to know about my side of this business. I am going to preach on the liquor question anywhere I go. It is in the Bible and I am going to bear down on it. If anybody says, "I don't believe in preachers preaching on politics," I will say, "Mind your own business. It was the Lord who called me to preach." I am going to do this. Preachers have gotten beaten over the head with six-shooters for preaching on the liquor question. Did you know that, Dr. Bob? People have gotten shot out in the dark for preaching against saloons. And we will have some more people knocked in the head if we preach like we ought to. But if there is any trouble coming for doing right on that, God give me the grace to do it.

I am going to preach on the low-down, dirty moving picture show. I am going to preach on the dance. It is as rotten as Hell. A preacher who does not see anything wrong with that is so far wrong there is not much hope of him getting anywhere. It is not popular. They say that is negative preaching. All right; put me down for it, then. If there is going to be any reproach for preaching against sin and calling it by name and being personal, sometimes insulting about it, then put me down for it.

We are not going to have revival in this country until some men are willing to suffer for it. We are not going to have revival until we can awaken the consciences of people on sin in this country. I am going to do my part if God gives me grace. Unless we bear down on the wickedness in the churches, we are not going to have revivals. You won't always be popular. The pastors won't always like that.

Now let me not be misunderstood. I am for the pastors. Everybody who has been in revival campaigns where I have been knows I am for pastors, that I build up the pastors. But a man is not going to be popular who preaches like he ought to preach. People talk about the sensationalism of Billy Sunday. What was sensationalism was that he was against sin. What people hated Billy Sunday for was not his baseball language. What they hated Billy Sunday for was not because now and then he broke a kitchen chair. What they hated

Billy Sunday for was because he cracked down on sin and hurt business, that kind of business; because he hurt the feelings of preachers who did not dare come out and preach against sin—the compromisers and the pussyfooters; because he got on the toes of the society crowd in the churches and the drinking crowd and the cursing crowd in the churches. The people who did not like Billy Sunday had a good reason—not a bad reason but a good reason. There is no way to divorce real evangelism from a direct attack on sin. Evangelism is about petered out anywhere you do not have boldness and power to get people to repent of their sins. We need to come back to that. And there is a real reproach on that.

R. A. Torrey preached as clearly on the dance and as definitely and repeatedly, publicly as I do, and I do very clearly. He did it

in his round-the-world tours. He did it in Australia. He did it in London. There is a reproach in that. All right, let us take that reproach.

I preach on Hell, and I usually preach on it the first Sunday night of the campaign. I was up in Pembroke, Ontario, in revival services. In the Collegiate Hall, I preached the first Sunday night on Hell. One pastor on the platform was known as a modernist, but I was glad to have him present. He went away greatly distressed. He said, "All right! All right! Maybe there is a Hell. I guess there is," he said. "I never heard anything like that. He seemed to prove his point. I grew up in another influence. I went to a modernistic seminary and all that—I guess there is a Hell; perhaps there is. He made it sound like it. I believe there is. I don't mind that, but he

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Bearing His Reproach

(Continued from Page 4)

made me look like a fool!"

I am going to make every modernist I can find look like a fool. I do not mean that for a joke. If you mean business for God like you ought, you are going to have enemies. You will hurt somebody's feelings. (By the way, that paper, THE SWORD OF THE LORD being given out here tonight, has one of my articles in it on **What Is Wrong With the Modernists**. That is not all that is wrong with them, but I will tell you some in that article, and I hope you will see it.) Let us go outside the gate, then, with Jesus.

A high school girl in North Dakota wrote me and said, "Brother Rice, I want to be a good Christian. I want to be the best Christian in the world. Will you tell me how?" She said, "I want to be a soul winner; I want to get my prayers answered; I want to be close to Jesus, but I want to do this without losing any friends. I want to do this without anybody thinking I am queer. I am very popular in high school, and I do not want anybody to think I am queer. Will you tell me how?"

We Need to Lose Friends for Jesus' Sake

I wrote back and said, "You can't have your cake and eat it, too. Make up your mind which you want. Are you going to please the Lord or please the world? 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God' (James 4:4). You can't have both. Make up your mind."

It would be mighty good for us to go back and sing some old Charles Wesley hymns. It would be mighty good for us to go back and preach some old John Wesley preaching. It would be mighty good for us to go back and preach some Charles G. Finney preaching, some Jonathan Edwards preaching, John the Baptist preaching, Spurgeon preaching, and D. L. Moody preaching. It would not be a bad idea for us to preach on "Sowing and Reaping" like D. L. Moody did. Let us make up our mind to this, and go outside the gate.

Do you know the place of ashes? The body of the bullock we read about was burned at a place of ashes. Yes, I have some ashes out there. I had dreams. I know they may seem foolish to you. College president? Who knows: the senate, then on. Who knows? I had dreams.

In the Pacific Garden Mission in Chicago one day I heard Holland Oates preach a simple sermon from Romans 12:1, 2. I was doing graduate work in the University of Chicago. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies." I saw that you did not have to wait for God to knock you down and make you a preacher. I said, "All right, Lord. I will not wait for selective service and draft; I will just volunteer. I will 'present my body.' I set the torch that night to some dreams and visions. I have ashes out there. Out at the place of ashes, but a clean place, outside the gate, bearing His reproach. Don't you want to come?"

I would like for us to go back in the thought of these old songs:
Am I a soldier of the cross,
A follower of the Lamb?
Shall I fear to own His cross,
Or blush to speak His name?
Sure! I must fight if I would reign;
Increase my courage, Lord.
I will bear the toil, endure the pain,
Supported by Thy Word.

Must I be carried to the skies
On flowery beds of ease;
While others fought to win
the price,
And sailed through bloody seas?

Would you like to give yourself

anew to this? My daughter and her husband have graduated from Wheaton—Mary Lloys, my second daughter. She was here last year. She and her husband are now at the China Inland Mission School in Philadelphia and they plan to go out to China and the Tibetan border this fall. Dr. Bob, a missionary was the other day in Wheaton from the borders of Tibet. He said that before he left there, he went to the graveyard and counted the graves of missionaries to Tibet, and there are more graves of missionaries than there are converts in the whole nation. And I have a girl to go there! Bless God, He can have all my girls for whatever He wants them for. But we are going to have to make up our minds whether we mean business for God.

Brother Virgil Wimmer here who has the sound film, "The Dying Thief" is serving the Lord. He was for thirty-three months in the Japanese prison camp. What do you think about a 1947 kind of Christianity where people suffer thirty-three months in a prison camp for America and nobody ever gets spit in the face for Jesus? You watch our brother as he goes about here. God bless him! He has a smiling face. He is from the Bible Institute of Los Angeles, and has a charming personality. You watch him as he walks on a stiff leg, gotten as a result of the prison camp. Look at his happiness in serving the Lord. Who here has ever suffered like that for Jesus? I am ashamed in my soul. People say, "Russia is closed to the gospel." Yes, I know: nearly all the places are "closed to the gospel." That means we can't go without a little hardship, or a little poverty, or a little trouble, a little hard work. Phooey on that! The whole world was closed when Paul started out, but he went anyhow. Jailed, stoned, shipwrecked, beaten, fought with wild beasts, and ended with his head cut off at Rome! God raise up some more men who will go outside the gate where Jesus is, bearing His reproach!

I know we are early in this meeting. I have such a burden on my soul about this, about the revival that is coming, and that ought to come, and the price we must pay for it. Would all the evangelists like to gather down here for prayer and let this be a consecration service? If there is some reproach in preaching the gospel and preaching all the gospel, I am ready for it. If anybody is going to get in jail in this country for being against sin, I am ready for it. If anybody here is going to be an offense and a reproach and have people not like you and think you are a nut and a fool because you are out-and-out for God, and have His power and stand true, would you like to say, "All right, Lord: here I am?"

Would you mean that if your family said, "Dad, you are not with us enough." And your wife says, "Look here! Your boys need you at home?"

People say, "You have a family; you ought to stay at home more." People say, "Look here! Are you laying by for your family?"

"Nope."
"Well, that isn't right. You ought to provide for your family."

Are you ready to say, "I am willing to be a nut and a fool and take the reproach of Christ?"
Am I asking more than these good men want to do? I do not think so. I would like for Dr. Bob Jones and Dr. Oswald Smith to pray for us. Would you evangelists like to join me? First, you evangelists come. Do you want the anointing of God at any cost? I do not know what you ought to do, but I want you to be willing to do anything God says. (Evangelists come forward). God bless you.

Now I want to ask the preachers. God bless the good pastors, missionaries and others. It is the same Saviour. I am putting a certain emphasis here, but everyone of us needs to pay the same price. Don't you preachers want to gather with us? (Scores of ministers gather at the front with the evangelists).

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By the Editor

Perhaps you find trouble in sending subscriptions to others, at \$2.00 a year. Perhaps even the renewal of your own subscription is difficult if you need to send \$2.00 at one time. At any rate, I am so burdened for the constant growth in circulation of **The Sword of the Lord**, that I am offering subscriptions for the present at \$1.00 for eight months, or you may send **The Sword of the Lord** to five people, eight months, for \$4.00, or to twenty homes for only \$15.00.

This is the opportunity you have longed for. You may send subscriptions, either new or renewal, for yourself or others, at these special rates, for a limited time.

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The Sword of the Lord must meet expense. We called a council of workers, went most carefully into the figures, and decided that thousands of new subscribers should be reached at once. So I am making this special offer. We believe it will be good news

A Sensational University

(Continued from Page 1)

students came from the best homes in America. They were the choice of the land. A public address system connected two chapels, both taxed to capacity at every convocation. The dining hall was filled three times at every meal. Applications poured in from everywhere from young men and women who wanted the advantage of this truly great Christian college. Bob Jones rented every available room within blocks. He builded furiously. But finally, he was faced with the fact that the physical requirements for this swiftly advancing college could not be met by the limited acreage upon which the buildings stood. Bob Jones College had outgrown its location.

I was present when the Board of Trustees voted to move. They decided that the hour had come to build a great university. Faced by the fact of phenomenal success in its present location, the Board moved slowly. I doubt if a member present wanted a change. But that Board faced a great necessity. The vote was unanimous.

And now there will open the first of October in Greenville, South Carolina, Bob Jones University, with eighteen new buildings of the first unit complete. Within the next five years, there will be added at least eight more buildings. The new campus contains 150 acres. There are no limits to the possibility for expansion. The new set-up provides for 2,000 dormitory students and at least 1,000 students from Greenville and nearby towns. The unit now being completed will cost \$3,000,000.

But the sensationalism attending Bob Jones University will not be the product of beautiful buildings, lovely landscape and tremendous proportions. It will, in my opinion, almost immediately become America's most unusual university, not because of the thousands of students who will troop in that direction or the excellent academic results that will accrue. This university inherits something invaluable. Bob Jones College handed over to it a spirit that I have never known duplicated, a passion that is superb and a loyalty that many educational institutions would give millions to possess.

I have watched her graduates sign a statement which declared

God bless you. Listen men: we will have to lose some friends if we are much for God. Billy Sunday lost friends. Dr. Torrey lost plenty of friends. D. L. Moody lost plenty of friends. It is going to cost something. But isn't revival worth it? Are not millions of souls worth it? Is not a great turning back to God in this country worth that? Dr. Smith pray, then Dr. Jones.

that they would help to destroy their Alma Mater if she ever departed from the faith or lowered the standard. There have been no scandals at Bob Jones College. Her student body has marched as an army. They have stood unitedly for all that is clean and wholesome and true. All this the college passes on to the university. No modernist is on the faculty of Bob Jones University. Again, the college passes on the glorious requirement that every teacher and instructor be a Christian, sound in faith and true in life.

Every class in the new university will be opened with prayer. Every day, the students will meet as a body for worship. And yet there will be no "holier than thou" attitude in this great Christian school. I can say these things because I have known the college. The university is but an expansion, an enlargement. The spirit, the aim, the purpose, the goal of Bob Jones College is to be the spirit, aim, purpose and goal of Bob Jones University.

As Bob Jones College last May closed her remarkable history in Cleveland, Tennessee, the student body stood and said in unison:

"I believe in the inspiration of the Bible, both the Old and the New Testaments; the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God."

As Bob Jones University opens next October in Greenville, South Carolina, 3,000 splendid young Americans will stand and repeat that same creed. The merging of Bob Jones College into Bob Jones University will not disturb the foundations upon which, years ago, Bob Jones, God's man, the preacher of Christ's abundant gospel and eternity's champion of a lifted cross, builded in Cleveland, Tennessee, one of the greatest Christian colleges this nation ever saw.

Old things will become new in October. So the Board of Trustees of Bob Jones University unanimously elected Bob Jones, Jr., as its first president. The old lion steps aside for a younger monarch and wisely so. Bob Jones, Jr., is all that his father has ever been, plus a training and fitting for this particular task that God has sent his way. But "Old Bob" will be thrumming the strings and the harmony will not belong wholly to the younger man. God meant it thus.

(From The Methodist Challenge)

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Back to Paul for Our Method

(Continued from Page 1)

they accomplished. In somewhat similar fashion it is infinitely more important for us to study the Word of God, to find the examples of the methods that the princes in Israel, the leaders of God's people in the centuries that have passed, used to win their victories.

There never has been as successful a Christian as was this man Paul the apostle. There never has been another man who has made as great a contribution to the world, through Christianity, as did this Jew. Without the slightest peradventure, without the shadow of exaggeration, I say to you as unqualifiedly as my faith in the Lord Jesus Christ, that Paul the apostle made a greater contribution to the on-going of our blessed religion than any other Christian who has ever lived. He has done more to advance the kingdom of God, to stabilize our faith, to give us a hold on the true doctrines of Christianity, than perhaps any and every other preacher, teacher, apostle, doctrineer, missionary theologian.

If we can, as the Holy Spirit guides us, understand what drove the apostle, how he was driven, the plans that he pursued, the programs that he followed, the passions that were in his heart; if then the Holy Spirit will give us the wisdom and the power to comply with these things so outlined in Paul's ministry, then just as inevitably as day follows night, our lives will also be as successful. Of course, there is the matter of comparison. There is a matter of quantity. Considering our limitations and our places of service, we perhaps cannot hope to achieve the greatness of this man Paul. However, in our own humbler spheres of activities, following his blueprint, we also can do exploits for God.

I wish I had time to take every verse and every word in this text. All I can do is give you an humble outline, fill it in a

little, let it go at that. The outline is right here in the text. If you know anything at all about Bible study, about preaching, you will notice that I am staying with God's Word. I am not today taking a text and departing from it. I want God to tell you the method of Paul.

First, of course, we have Paul's message. Second, there is undoubtedly Paul's method. Third, surely we must consider Paul's motive.

Paul's Message

The message of the Apostle Paul was, "Christ in you, the hope of glory." That was his entire belief. There never was so narrow-minded a person as was this man Paul. He was so narrow that they called him crazy, a fanatic. Personally, I should rather be crazy with the Apostle Paul than sane with anybody else in the entire wide world. I should rather be a fool for God's sake with Paul, than the man to whom the world renders its plaudits, brings its alms because of some extraordinary vision or wisdom. You know this tragedy is just as true today as it was back yonder. Here we are in an evangelistic conference. Our crowd can be numbered by the hundreds, running to perhaps two thousand. How many thousands of people will there be in the Rose Bowl today? Would you say that there would be twenty thousand, thirty thousand, forty thousand, fifty thousand; perhaps many tens of thousands more than that, folks from all over America, some of them spending hundreds of dollars to get to and get into the Bowl. They will shout. They will screech. They will go haywire over a touchdown, over a pass, over a run. They will carry on until you would think they had just been let loose from a madhouse. But, let somebody get a trifle too enthusiastic in a service such as this one, in a service in your church or my church, to say, "Amen" a little too loudly, and

that person will be considered a freak, a crank. As far as I am concerned, there is just one thing in this wide world worth getting enthusiastic about and that is, "Christ in you, the hope of glory."

When everything else on earth will go by the board; when all of these things that the world is pursuing will have disappeared into the limbo of forgotten things, "Christ in you, the hope of glory," will just begin to pay off in grace, in glory, in eternal rewards, in righteousness, in satisfaction, in peace, in joy, in the usury of God's eternal treasure house. Paul limited himself to the message of "Christ in you, the hope of glory." I know a good deal about Jews, especially of the type of the Apostle Paul. My people are all Jews, of course. There are all sorts of Jews, just as there are all sorts of Gentiles. This Paul was a learned man. He was a brilliant man. He could quote poetry by the yard. He was a linguist of no mean ability. He knew world events. He knew science. He was a citizen of the mightiest empire this world has seen up to now. He knew the Jewish law. Paul the apostle could tell you more about the second coming of the Lord Jesus Christ, could tell you more about the statue revealed to Daniel, could tell you more about the anti-Christ and the end of time, than all of us put together. Yet, very seldom did he break over and speak of these things. His message was primarily Christ and Him crucified.

You hear me now. I love to study, to hear, to read, to preach concerning the second coming of the Son of God. I love to delve into prophecy. I love to take the Word of God, and apply it to the current events, to see how we stand. Hear me now. There is more danger of what I am saying right here in The Church of the Open Door, right here in Los Angeles, than perhaps in any other place in America. If the Devil cannot get you to choose the bad in preaching, he will get you to choose the good instead of the best. If he cannot get you to choose the bad in your teaching, the false, he will get you to choose the good instead of the best. You know it is possible for us to get so enthusiastic about the second coming of our Lord that we forget that souls are going to Hell all around us while we are prophetically disputing. Such a program is of Satan, not of God. If that be treason, my dear friends, make the most of it. Yes, indeed, it is possible for us to get so interested in prophecy, in the end of time, in this chart, in this program; so enthused, so inspired, so studious, that we spend our time trying to find out the latest division of the Greek words in the New Testament on these given subjects. We get so on fire for these things that we forget that there are men, women and children all around us who need the first coming of the Lord Jesus Christ, who need to be told about His spilt blood, who need to be told about His death, His burial, His resurrection.

Paul the apostle never minimized the second advent of our Lord. He never minimized prophecy. He never minimized the Anti-Christ. He never minimized the rapture. He never minimized the translation. But, he certainly did not maximize them. The maximum effort he put into his preaching was to tell the story of salvation through the shed blood of the Lamb of God which taketh away the sin of the world. That is the message to this day that wins souls to salvation. This world needs to know about the second coming. But, beloved, more than anything else, it needs to know that nineteen hundred years ago, outside the gates of Jerusalem, a man, the God-man, Jesus, the virgin-born Son of God and of Mary, stretched Himself out on the bitter tree, poured out His life unto death for the salvation of all mankind. The message that God honors to this day is the message of "Christ in you, the hope of glory." You

listen to me. There is a shibboleth; there is a blasphemy; there is a heresy going the rounds. Like a fool, I repeated it myself for years until I knew better. You know, I used to think that anything a preacher said was true, especially when he said it from the pulpit. That was before I had been preaching very long. Now I find out sometimes, not intentionally of course, I do not always say everything that is so. Some of these other preachers are just about like that. I have heard preachers say, and I foolishly repeated it after them, that God does not hold us accountable for success, but that He holds us accountable for faithfulness. Beloved, it just is not so. God holds us accountable for success. If you preach and teach, and there is no success ever in your ministry, do not blame God. There is something the matter with you. There is not a thing the matter with the Spirit of God, ready to fill your soul, to empower your life.

Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." No, beloved, if you were working for some store here in this town, if you were not being faithful, you had never made a sale, never brought in any money, never increased the property of the concern, you would be fired mighty quickly, whether you could say, "I am faithful," or whether you could not say it. It is identically the same way with God. He will not fire you, but He will stand by and watch you while He uses somebody else to advance the program of His great kingdom. The Bible teaches that Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." I do not know what that means to you. I say this to you by experience—not by something I have heard, or read, or seen in somebody else, but by experience—when you teach and preach Christ crucified, something is going to break loose; somebody is going to come to claim Christ in the pardon of sin. You cannot preach Christ in the demonstration of the Spirit, out of an honest heart, with a consecrated soul, without bringing some to a saving knowledge of the Redeemer of the world.

Permit me to stop here for a minute. I received a letter yesterday. I started reading it before I realized that the person had not signed it. Generally when I get an unsigned letter, I just crumple it up and throw it away. But I read part of this letter. The person was criticizing me for hollering, as he or she said, in my preaching. The person went on to say that if I were filled with the Spirit I would be quiet. Well, I wonder if that person is here. Supposing you are walking in front of the Biltmore Hotel. Supposing I was out there in the park across the street. Supposing the Biltmore were beginning to topple. I saw it; you did not. Would you expect me to stay there, press my hands to my lips, and whisper so that you could not hear me ten steps away, "Hey! Hey! The Biltmore is falling!" Or, would you expect me to shout to the top of my voice, "Get out of the way! The building is falling!" Surely you understand what I am driving at in this description.

When we see people going to a Devil's Hell, when we know they are going to Hell, we are not going to stand on finesse, on sweetness, on daintiness, on gentleness. We are going to yell; the very blood in our veins will scream aloud the message of warning. Our hearts will join our souls in the tremendous appeal that, by God's grace, may turn souls to Heaven.

But, to come back to the message of the apostle—the message that God so honored, the message that God blessed, the message that God so prospered, the message that God so empowered, the message that God gave victory to, the message that God brought souls to the feet of the Lord Jesus Christ with—that

message was, I repeat, "Christ in you, the hope of glory." If we learn nothing else in this evangelistic conference, let us remember this forever; let not Satan drag us to one side or to the other from it; the thing we have for the world is the message of salvation through "Christ in you, the hope of glory."

Paul's Method

The second thought in this wonderful text is the method of the Apostle Paul. You remember he tells us in the book of Acts as he talks to those elders in Miletus, how he went from house to house, privately expounding the Word of God, privately pleading with souls to be reconciled through God. Of course there was his public preaching, too. There must be a combination of both. There are certain people in this town, my very dear friends at that, who are always quarreling with me—not critically, but nevertheless insistently—about this business of personal soul winning. They say that the thing to do is to go after souls one by one; that mass evangelism will not do the job. Well, beloved, I shall be the first one to tell you that mass evangelism is definitely not enough. There must be personal soul winning. How can you have mass evangelism without personal soul winning? There can be no such thing. There must be public evangelism. (Continued on Page 7)



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With The Evangelists

(Continued from Page 1)

There were 106 public professions of faith in Christ, and thirty-five rededications to the Lord. This number included two Mormons that were saved, and a number of hardened sinners of this area, and one fellow twenty years old who had never been to church, and who had ridiculed Christianity, but the Lord wonderfully saved him, and two days later he brought his wife to Christ. The Lord also did a wonderful work among the Christians. There were about fifteen families who started family altar in their homes, and quite a number of Christians who threw their cigarettes away as the Lord spoke to their hearts about living real consecrated lives for Christ. The results of this meeting speak greater when you realize that there was no testimony for the Lord at all in this area. There were only two very small modernistic churches and that was all, but the few Christians that loved the Lord got together and backed this revival with the idea of starting a church here that would stand for the Book and reach the lost of this border area. This church was started and organized and money raised to build the church. We raised \$1,000 the first night after the revival. The people are going to have a real Bible-centered, evangelistic church here and they covet your prayers as they carry on for the Lord.

"You will be hearing from these people because I boasted THE SWORD OF THE LORD, and told them of the good evangelistic messages that the paper contained each week, and quite a number of the people will subscribe for the Sword, because they want the kind of messages that you have each week. It was a joy to recommend such a paper to these new converts.

"I know that you had a wonder-

ful time at The Sword of the Lord Conference at Winona Lake, and I did want to be with you again this year, as I received such a blessing last year, but I could not make it, as I was in this revival at the time.

"Dr. Rice, I covet your prayers as I begin a revival in the Roosevelt Avenue Baptist Church in National City, California."

Evangelist G. P. Comer

We are very much pleased to hear from Evangelist G. P. Comer, Methodist church evangelist, whose address is Box 5889, Dallas 2, Texas. Brother Comer had just closed a campaign at Atlanta, Texas, sponsored by the Baptist, Methodist, Nazarene, Assembly of God and Presbyterian churches. He sent clippings from the local newspaper, THE CITIZENS JOURNAL, which gave a five-column front page headline to the successful revival. The last week of the meetings business houses closed for an hour each morning for the services, and around four hundred attended these day-time services, with over fifteen hundred attending the second Sunday night, according to the newspaper report. There were some 150 conversions and reclamations, seventy-three additions to the various churches, 179 individuals pledging to have family altars.

Brother Comer is at the moment at Linden, Texas, and goes next to Austin, Texas, for a cooperative meeting with four churches.

In his report the first of June to the Central Texas Methodist Conference, Brother Comer gave interesting facts. A copy of that report for seven months tells of eight revival campaigns in six states, with approximately 600 conversions and reclamations, 200 additions to the churches, many new tithers, hundreds pledging to erect family altars. Our prayers and thanksgiving for the work of Brother Comer.

Back to Paul for Our Method

(Continued from Page 6)

lic preaching. At the same time there must be house to house, office to office, heart to heart, hand to hand, life to life, personal contact added to the public proclamation of the gospel.

They tell a story about the great Lyman Beecher and his wonderful church in Brooklyn, New York—a small church, housed in a very small auditorium which will not hold more than six hundred people. Yet souls were constantly being converted. The power of God was sent abroad through the activities of that church. Somebody came to the great pulpit to say, "Brother Beecher, you have a small church, a small auditorium, a comparatively small crowd. Why is it that your church is making such an impact and our large churches, our great buildings, are seemingly standing still?"

The preacher studied a minute, then said, "I will tell you. It is easily understood. I preach Sunday morning and Sunday night. The rest of the week my six hundred people go abroad repeating my sermons."

That is exactly what we need. Think what would happen in this town of Los Angeles if every Sunday morning, if every Sunday night, the 2,500 or more who assemble in this great auditorium were to go out to spend a week telling of what they heard in Sunday School and in the preaching services! Hear me now! Remember this! Do not let Satan drive in a wedge here. You know I am right. Listen! We who believe in mass evangelism are the very first ones in the forefront in this business of personal soul winning. We do it ourselves. At least we try to do it ourselves. We urge; we plead; we beg others to do the same. There must be public preaching. There must also be private appeal. But, that is not the thing about which I am concerned. I am concerned about the method that Paul used in his public preaching and in his private interviews.

First of all, of course, he preached, even as this, your poor servant, is doing. He preached without ceasing. That is our business. Of course, it all depends on what you mean by preaching. If by preaching you mean Hyman Appelman standing up here, getting red in the face, perspiration pouring down his cheeks, swinging his hands, his poor hoarse voice beating on your hearts, that is one side of the story. That is poor preaching, although it is preaching of a kind. But is that all? Does it mean Louis Talbot, the great pastor of this equally great church rising here in the pulpit Sunday morning, Sunday night, Sunday afternoon, taking a text, dividing it into firstly, secondly, thirdly, in conclusion? Yes, that also is preaching, a great deal better than what I am doing. But, my very dear friends, if I understand the genius of God's will, of God's mind in the word "preaching," it means proclaiming the unsearchable riches of Christ any time, every time, anywhere, everywhere, under all circumstances and conditions, both publicly and privately. It is my firm conviction, as deep-seated as my religion, that whenever and wherever a Christian says a good word for the Lord Jesus Christ, it is preaching.

Every time you stop on the street, in the Victory Center, in a mission, in a church, in a park, to say a word to a sailor boy, soldier, a Marine, telling him his need of Jesus, you are preaching. It means definitely telling the need of salvation, offering the blood of Jesus Christ for salvation. With that definition of preaching in mind, I maintain that the business of every Christian is preaching.

We have been inspiring each other for a century and more with the wonderful story of William Carey. A rich man came into

his shoeshop to claim a pair of shoes that had been built, or repaired. William Carey, the shoemaker, sitting there before his task, had a Greek or Hebrew grammar spread out in front of him. Cobbling a little while, he would spend a good part of his time studying the book before him.

For a while the man watched. Then he said, "What are you doing?"

"I am studying Hebrew," said Carey.

"Man, you will starve to death. Your family will starve to death. Why don't you work at your business of making shoes?"

Looking up at him for a silent minute, Carey spoke, "Brother, you are wrong. My business is preaching Christ. I cobble shoes to pay expenses."

That is right, brother, sister, for everyone of us. Preacher, deacon, Sunday School teacher, rank and file church member, your business and my business is to preach. Anything else we do, if it is honest, if it is in the Lord, is merely to pay expenses. Would to God everyone of us had an independent income so that we should not be tied down by the things of the world. Yet, wait a minute. There is something wrong there. If we had an independent income, the chances are we would stop trusting God. We would stop praying. We would not understand the problems, the needs, the hearts of the folks out yonder having so hard a time making both ends meet. However, this one thing I can say safely, truthfully and if you do not get anything else out of this conference, get this: this business of evangelism, this business of preaching is the business of every Christian in all the world, under all circumstances and conditions.

Paul the apostle also taught. He not only preached, but he taught. You would be surprised how little knowledge of the Bible there is in our churches, in our schools, and in our homes. I am not criticizing. God bless the Gideons. May their tribe increase. If they have a hundred thousand members in America, I would they had a million. I am for them with all my heart and all my soul. God bless the American Bible Society, and every other organization that is engaged in distributing God's Word. These organizations tell us that they have given out more Bibles, more New Testaments, more religious tracts, more Gospels since the war began than in any like period in the history of their activities. But, if you have an idea that because Bibles have been given out, sold or distributed, that people are reading the Bible much more than they used to, you are sadly mistaken. There is mighty little reading of Scripture as yet. As for the study of it, the Lord in Heaven have mercy on us all! I have learned in this our day and time that to go to an unsaved person, to talk to him about the Lord Jesus Christ, you have to start with the A.B.C.'s of Scripture. You had better begin with the elements of God's revelation before you take him out into very deep water. The unsaved do not know the facts of sin. They do not know the warnings of God. They do not know the work of the Lord Jesus Christ. They know nothing about the Holy Spirit.

But, who is to do the teaching? Great Dr. Herbert Lockyer tells us he has been called of God to be a Bible teacher. I believe it with all my heart, because he certainly knows had to tell the story of the Book. It is a joy to hear him. Vance Havner tells us that God has called him to expound the truth of God's Word. Glory to God! I wish there were ten thousand Vance Haverners in America, but what I said about preaching I unqualifiedly say about teaching also. I believe that every Christian ought to study, to pray, to imbibe, to partake of the Word of God, to

understand it so thoroughly, so carefully, so fully that that child of God might be able to teach the truth of the gospel to saint and sinner. Hear me now. If you have been a Christian for any length of time—say two for two years, three years or a few years more—if you have been a Christian for that long of a time, if you have ordinary intelligence, if you can read your Bible, and if you do not know enough to tell somebody what to do to be saved, you are neglecting the Word of God. You are blackslidden. You are not serving God. You are not true to your calling. You have not studied the Bible. You are not in the will of God. Every one of us in this congregation should be a teacher of God's Word. We may not all have great classes. We may not all be able to take apart the truth of the Word, to spread it out before a congregation as does some mighty preachers, but in our humble ways, and with our humble talents we can ask and receive from the Holy Spirit the truth concerning this Holy Word. In His power, then, we can pass it on to others.

Paul the apostle goes on to tell us that not only did he preach, that not only did he teach, but he warned. Oh, how desperately this warning is needed in this day and time! How difficult it is to do! Someone stood here on this platform the other day (I think it was Dr. Bob Jones), to say that the evangelistic work is the hardest work in all the world. It is true down to the last syllable of that expression. Evangelism is the hardest business in the world. You stand before a congregation of people. You scold! You weep! You drive! You warn! A revival comes. People begin to under-

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Dr. Bob Jones, Founder of Bob Jones University, Writes a Special Letter to His Friends

My dear Friends:

When more than a year ago we launched our plans to build a great Christian university at Greenville, S. C., we told the contractor we would not authorize the construction of any building unless he felt positive we could stay within the estimated cost of the building. We changed the plans of two buildings after the estimates came in because they were ten per cent over the maximum amount we felt we should spend on those two buildings. Since we started construction, material costs have advanced over thirty per cent. We are fortunate in that we bought a great deal of our material before prices advanced. We have found upon investigation that most buildings now being constructed throughout the country are going over the original cost estimates from thirty to fifty per cent. When our present plant is completed we will not go over our original estimated cost more than six per cent. This does not seem like such a large percentage in comparison with the cost of other construction projects in all sections of America. But it has put an additional burden upon our already

very tired shoulders. So we are making a special appeal to our Christian friends who have already helped us financially to help us some more. We are also appealing to those who have not yet helped us to help us at this time.

We plan to open the 1947-48 school year on October 1. The Lord has been so good to us. He will not fail us now and you Christians will not fail us, either. We do not ask you to sacrifice as we have had to sacrifice, but we do ask you, if necessary, to make some sacrifice to help us make up this six per cent we have gone over. Please write us a letter something like this: "I am enclosing \$— to help make up what is needed", or "I will send \$— at a certain time to help make up what is needed."

God's people have been very good to me through the years. They have never failed me in any emergency. They will not fail us now. I feel in my heart that we are going to hear from hundreds of you. Please address your letter to me personally in care of Bob Jones University, Greenville, S. C.

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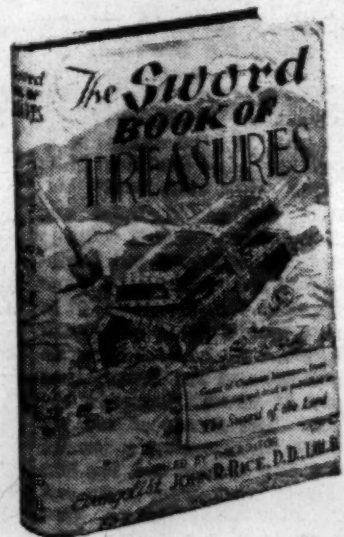
stand you, to love you. Just about the time they do begin to understand you, to love you, you have to quit, go somewhere else, and start lifting another crowd to the uplands of God's grace.
(Continued on Page 8)

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Back to Paul for Our Method

(Continued from Page 7)

People, it gets old. It gets hard. But, the world has to be warned.

If you came to a doctor with a cancer and if the doctor said, "You just have a carbuncle. I will put some Ichthyol Ointment on it, bring it to a head, lance it and let you go," and if you died of a cancer, that would not be very good, would it? That doctor ought to be driven out of his profession. We Christians are doctors of religion. We Christians are doctors of souls. Remember, I do not say that we preachers are the doctors. All Christians are, every one of us. Whether the world likes it or not; whether people will receive us or not; whether we will enjoy the telling of it, or whether they will enjoy the hearing of it; whether they will be pleased with us or not; whether they will criticize us or not; it is up to us to warn them to stay away from Hell. It is up to us to warn them in no uncertain terms that, "the wages of sin is death." Certainly they will not like to be told the truth. Nobody likes it. You don't like it. I don't like it. Nobody else does. But the commission of God is to go tell them in stentorian tones that "the wages of sin is death." True, we must not stop there. We must go on crying to them, "Behold the Lamb of God, which taketh away the sin of the world."

Paul the apostle not only preached, not only taught, not only warned, but he exhorted. He never grew tired of pleading with people to make a decision. The hardest part of our preaching in this evangelistic work is the giving of the invitation. Those of you who are preachers of the gospel, whom God has used in evangelistic work, know I am telling the truth. It is easier to preach ten sermons than to give one exhausting and exhaustive invitation. You stand there and exhort, plead with people to make a decision for Jesus Christ. You can almost see the old Devil leering at you. You can almost hear him yelling, "Hold that line! Hold that line! Hold that line!"

People will not criticize our preaching overly much. They will not find fault with our teaching too much. They will come and listen to a sweet song. It is when we come down to grips with Satan, when we beseech them to make a decision for Christ, that the powers of Hell begin to oppose us. The forces of the pit will strive to throw up a barrier between lost sinners and the Son of God. Nevertheless, I do not believe that these people, that these preachers, that these churches are Scripturally, are Paulistically, are spiritually right, who say that it is up to us to sow the seed, then it is entirely up to God to give the increase, without our giving the invitation. I am sorely afraid that they use this as an alibi to keep away from the agony, the heart-wear, the soul-tear, the mind-anguish, the body strain of the invitation. Oh, that invitation! I have shed more tears over it than over all the rest of my Christian experience put together. When you plead with folks to come out of the Devil's way into the Lord's way; when seemingly the hosts of darkness in the pit line up against you, oh, what a fight that is! Oh, what a bloody engagement that is! It is our business, however, to break our hearts, to have our hearts broken, to finish the job, after preaching, after teaching, after warning, to exhort for a decision right then and there.

You all know the classic illustration. I need but to mention it to you. A salesman when he goes to sell something does not stop until he has a deposit, until he has the person's name on the dotted line. We are salesmen, saleswomen of the greatest commodity this world has ever seen or ever shall see, of the commodity that every soul to the ends of the earth needs—the commodity of salvation, eternal life. We must

not stop until these people with whom we are dealing are brought to a decision.

You say, "You cannot bring them to a decision."

I know I cannot. I can, though, let the Holy Spirit use me to bring them to the dotted lines. I cannot convict them. I cannot convert them. I cannot consecrate them. I cannot separate them. I cannot save them. I cannot regenerate them. But I will tell you what I can do. I can let the Holy Spirit use me to bring them to conviction, to regeneration, to separation.

My very heart is in this thought as, with your permission, I repeat myself. You may go on living for Christ, as you say, a separated life. You do not smoke, nor drink. You do not use worldly decorations. You do not bob your hair nor put stuff on your fingernails. You do not go to shows nor dances. You are spending your life in the odour of sanctity all the time. You read your Bible and pray. You give of your means. You tithe. You bring offerings. You back up the program of the Lord. You pray for preachers and for missionaries. You live a Christian life. But nothing happens. Nobody is saved. God is not using you to bring souls to Jesus. Something is badly off somewhere. If your message is not wrong, then your method is wrong. God has definitely said, "My Word shall not return unto me void." I do not know how your Bible reads on the Great Commission. My Bible says, "Go and make disciples of all nations." You heard Bob Wells yesterday preach that wonderful message on, "Be Filled With the Spirit." He told us it was a command of God. "Go and make disciples" is also a command of God. You and I both know that God's commands are followed by God's supplying the power for the performance of the tasks to which God calls us.

Paul's Motive

We hasten on to the last word, even Paul's motive. Not only do we have here in this text, the message of Paul, "Christ in you, the hope of glory"; not only do

we have here the method of Paul, publicly, privately, preaching, teaching, warning, exhorting, but last of all, we have here the revelation of the motive of Paul. Here it is, "That we may present every man perfect in Christ Jesus." That is the noblest motive of all.

I remember distinctly an incident in a revival meeting in a certain Texas city. The pastor and I were out doing some personal work, in the very wicked, the red light neighborhood that surrounded the church on every side. House after house that we walked into we found some of the worst women either one of us had ever met in our lives. Some of them listened to us as we talked to them about the Lord Jesus Christ. In some of the places we seemed to make an impression. A number of them were converted before the revival was over. We had gone to about a half dozen houses when the pastor stopped in the middle of the street, saying, "Son, we had better go on about our business."

"There are a great many more houses we have not visited yet, brother pastor," I said. "Let us see if we can reach some more of these women who need Christ so badly. Let us see if we can get them." I said those exact words, "Let us see if we can get them."

Looking at me for a moment, he said, "When we've got them, we haven't got anything."

I could hardly wait until that revival meeting was over. It was difficult for me to spend any time in the presence of the man, the pastor. He tore my heart to pieces. Time and again I had to bite my lips to keep from sailing into him with all the anguish of my soul. I would try to go to bed at night and I would hear those words, "When we've got them, we haven't got anything."

That pastor did not want souls. He wanted church members. That pastor did not want the glory of Jesus. He wanted some names on his records, a good report to make in the association. Listen to me. If this does not fit, do not put it on. I am not talking about you. I am talking about other people. I know folks in our churches who live, who act, who give, who preach, who teach,

not because they are interested in the glory of the Son of God, not because they are concerned for the salvation of precious souls, but because they have a good time at it themselves. That is all. They get a thrill out of it.

All this is decidedly not enough. We can get so enthused in the sweet fellowship of kindred hearts; we can get so engrossed in our beautiful song services; we can get so lost in Bible or evangelistic conferences; we can grow fat and sleek in our souls, forgetting that our business is to glorify Jesus by presenting every man perfect in Him.

The motive that constrains us must be the salvation of precious souls. The motive that impels us must be to rescue the perishing, to care for the dying, to snatch them in pity from sin and the grave. The motive that urges us on must be the advancing of God's kingdom. Our chief motive must be the building up of the body of Christ. Our aim must be the discomfiting of Satan. Above everything else and beyond everything else, the passionate desire of our hearts and souls must be the ultimate glory, the coronation of the Son of God. This is the only motive that God can, that God will, that God does honor. That is what Paul the apostle meant when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Permit me, then, to recapitulate and to let you go. My subject has been, "Back to Paul for

Our Method." I have told you about the message. Some of you said, "Amen." Some of you nodded your heads. If you mean it; if your gestures, if your words are honest, sincere, will you dedicate yourselves on this January 1, 1948? Will you promise God and each other that you will put every doctrine, every teaching, every program, every prophecy, every principle in the background of the one major, Christ and Him crucified? Will you make that your method, your motive, your message, your motto, for this entire year?

Will you then take up the program of this blessed apostle? Will you publicly, in every service; will you privately, from house to house; individually, in stores, in offices, on the streets, to your neighbors, to your friends, to your associates, to your chance acquaintances; will you preach; will you teach; will you warn; will you exhort, striving with all that is in you to bring them to the right decision? Will you ask God that you might be stripped of every selfish motive, of every selfish desire, of every selfish ambition that you might become so concerned for the joy, for the happiness, for the glory of the Lord Jesus Christ until nothing else will satisfy you until by your living, by your serving, by your witnessing, by your winning you assuage a little of the aching pain and the breaking heart of the Son of God? God grant all this to every one of us. For Jesus' sake, Amen.

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